

ROSICRUCIAN DIGEST

1956
JUNE

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The Rationalism of Reincarnation

Is one life enough
for eternity?

▽ △ ▽

Cosmological Reflections

Do planets rule men?

▽ △ ▽

Service to Democracy

An activity in
fellowship.

▽ △ ▽

Featuring:

- *Mysticism*
- *Science*
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Next Month:
Tuning Health
with the Cosmic

▽ △ ▽

Cover:

Islamic World



SALUTATION TO THE DAWN



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IN THE temples of yore, under starlit skies, kneeling and swaying to a rhythmic chant, the mystics offered their prayers to unseen Cosmic hosts, while in their midst a silver wisp of frankincense swirled upward to the heavens above. No mystical or devout ceremony was complete without its elaborate, ornamented incense burner containing scented resin or aromatic gum. The burning of incense was no fantastic superstition or weird rite, but the symbol of man's attunement in prayer and meditation with the great Cosmic consciousness. By inhaling its fragrance, man, while listening to the harmony of the chant, and with eyes closed to all worldly scenes, would have his sense of smell captured and be raised to a complete state of ecstasy. Thus, for the moment, his consciousness, being free from distracting sensations, could soar on high into the Cosmic realm as did the wisps of curling smoke from the burner before him. Throughout the centuries in the mystery and secret schools, the grottoes and cloisters, beautiful symbolic incense burners have ever been used.

For Rosicrucians, we have designed one embodying the beautiful spiritual significance of the salutation to the dawn of Amenhotep IV, so loved by all members of AMORC. The face is an exact copy of the sculptured head found in the ruins of his temple at Tell el-Amarna. The arms are folded in Rosicrucian supplication. Its symbolism, the sun disc and crux ansata (looped cross), has a special significance to all Rosicrucians. It is a useful and beautiful accessory. **ADD IT TO YOUR SANCTUM.**

ROSICRUCIAN SUPPLY BUREAU

SAN JOSE, CALIFORNIA

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



MYSTIC ARTIST

Above is shown the monument of Bernard Palissy (1510-1589) before the church of St. Germain-des-Près, one of the oldest in Paris. Palissy gained fame in developing a glazed pottery which resulted in his work being patronized by royalty. He was of liberal mind and had mystical and philosophical inclinations. He taught mystical Biblical interpretations to a small and bold group during the era of religious persecution. Church authorities had him arrested and secretly carried off and imprisoned in Bordeaux. Through the intervention of powerful friends, he was released. Palissy continued to express his principles of religious freedom and was eventually imprisoned in the Bastille in 1585. The king, his friend, promised his release if he would become converted to the faith of his persecutors. He refused, and was condemned to death by the Church but died in his dungeon. It is ironical that now his statue occupies the above-shown place.

(Photo by AMORC)



I Have Lived Before--

Says Aged Lama

CAN WE RECALL PAST LIVES THROUGH HYPNOSIS?

IS THERE a strange familiarity about people you have met for the first time? Do scenes and places you have never visited haunt your memory? Are these proof that the personality—an immaterial substance—can survive all earthly changes and return? How many times have you seemed a *stranger to yourself*—possessed of moods and temperaments that were not your own?

Prejudices, fears, and superstitions have denied millions of men and women a fair and intelligent insight into these *yesterdays of their lives*. But in the enigmatic East, along the waters of the once

sacred Nile, and in the heights of the Himalayas, man began a serious search beyond this veil of today. For centuries, behind monastery walls and in secret grottoes, certain men explored *the memory of the soul*. Liberating their consciousness from the physical world to which it is ordinarily bound, these investigators went on *mystical* journeys into celestial realms. They have expressed their experiences in simple teachings. They have disclosed wherein man can glean the true nature of self and find a *royal road* to peace of mind and resourceful living.

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIV

JUNE, 1956

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

HYPNOTISM, THEORY AND PRACTICE

By THE IMPERATOR



FOR centuries the phenomenon of hypnotism has been interwoven with charlatanism and misunderstood natural law. The inducing of artificial sleep, which is the general condition of the hypnotic state, is not a modern discovery. In the mystery schools of ancient Egypt there was the rite of *temple sleep*. The priests induced this sleep as an imposed condition of some of their ceremonies. There is every reason to believe, from the records that remain, that during such a hypnotic sleep certain suggestions as a special gnosis were transferred to the mind of the initiate. An Egyptian papyrus of approximately 3000 B.C. relates a procedure which corresponds to the modern methods of inducing hypnosis. The phenomenon of hypnosis could not fail to have been discovered in a civilization which was old when King Tutankhamen reigned.

Whether the priest-preceptors actually had theories of explanation regarding their hypnotic practices we can only surmise. It is apparent that they made sufficient study of the phenomenon to apply it to a religio-magical rite. Since the sagacity of the priesthood of the Egyptian mystery schools transcended that of the masses, their knowledge of hypnotism must have remained one of the mysteries.

History also discloses that similar practices to hypnotism were performed by the Persian magi, Indian yogis, and the Greeks and Romans. Since many of these ancient peoples made pilgrimages

to the seats of learning in Egypt and it is historically related that they were initiated into "the mysteries," the methods of hypnotism were undoubtedly imparted to them during such rites. Though the oracles of ancient Greece, as those in Delphi, were principally drugged to produce their prognostications, some may have spoken in hypnotic trance.

Modern hypnotism, at least public attention to the phenomenon, may be said to have begun with F. A. Mesmer, the Viennese physician, in the 18th century. Mesmer claimed, and did effect, many cures by what he termed *animal magnetism*. According to his doctrines, humans possess a magnetic fluid which, like an electrical current, is stored in the body. This magnetic fluid, Mesmer said, is possible of being transmitted from one person to another, this magnetic condition having a therapeutic or curative effect. At first, Mesmer actually used magnets in his practice; later, he dispensed with them and used the hands only, to induce sleep, relaxation, and what in effect constituted a state of hypnosis. The medical profession, at first curious, later became skeptical and condemned Mesmer as a charlatan. Such an attack upon him was unwarranted. Much evidence supports the idea that Mesmer was a sincere investigator who was led away at times by his showmanship.

Less than a century later, the medical profession revived its interest in *mesmerism*, as his methods were called. In the middle of the nineteenth century a Manchester surgeon, James Braid, who had been conducting ex-

periments in the phenomenon, declared that it was not the result of any mysterious fluid. He pronounced it to be subjective in function. To Braid goes recognition for the coining of the word *hypnotism*. Shortly after his pronouncement the foundation of several schools for the investigation of hypnotism was begun. One of these investigators of hypnotic suggestion who did much to place it in the realm of a science was Pierre Janet.

How is the hypnotic state induced? In what way is the artificial sleep of a subject brought about? The schools of inquiry, including contemporary psychology, have expounded a variety of methods. Fundamentally they are the same. First, it is necessary to place the subject in an environment conducive to sleep; that is, he is placed in a comfortable armchair, or asked to relax upon a couch. An attempt must be made to bring about his "muscular relaxation and passivity of mind." A common method to bring about a focus of the visual attention is to hold a bright object upon which the light falls, as a coin or small metal disk, a few inches from the subject's eyes. Some operators hold up their index finger for the subject to gaze upon.

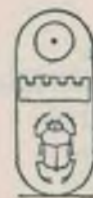
The visual attention is accomplished by verbal suggestions made by the operator. These may be uttered in a soothing tone, "You are getting drowsy. You are beginning to feel quite sleepy. Your eyes are now very heavy. It is difficult to keep your eyes open. Close your eyes and go to sleep. Deep sleep, relaxing, comfortable sleep." The operator, simultaneously with his verbal suggestions, may stroke the forehead of the subject, gently and rhythmically. Downward strokes on the face also aid in producing relaxation, such as they might for normal sleep.

The auditory stimulus of a ticking clock, or metronome, is also used. The subject may be requested to listen to the ticking clock, and be told that he will gradually become very sleepy. There is the dominant command as suggestion that he *sleep*. The focus of attention on the auditory stimulus, the monotonous ticking of the clock, helps arrest the objective consciousness, limiting its responses to the other senses.

There are two types of suggestion used in hypnotism. They are technically classified as *prestige* and *non-prestige*. Prestige are those suggestions of a direct form. They are made by another person to the subject. They may also consist of the mechanical method, such as a phonograph or tape recording. The non-prestige methods are the setting up of conditions which symbolically become suggestions and which are not an actual stimulus but can produce one. For analogy, the operator may look at the thermometer in the room where the subject is lying, then take a handkerchief and mop his brow as if the room were very warm. Then again, in the presence of the subject, he may yawn and subsequently leave the room. Since the subject knows he is to go to sleep, the non-prestige suggestion will often help induce hypnosis.

If one refuses to be hypnotized, it is almost impossible to do so without the aid of drugs. It may take many attempts before such a subject is hypnotized, and when this does occur it is probably only due to his lessening resistance to the method. Where one is suffering from severe mental aberration, he most often cannot be hypnotized. It is thought that this is due to the inability of the subject to cooperate. He is unable to adequately fix his attention upon the suggestions being given and cannot understand what is expected of him.

Self-hypnosis is induced if one has rather frequently been hypnotized. The individual is, shall we say, *conditioned* to the previous suggestions and recalls them and the method by which the hypnosis occurred, and responds. Subjects who are susceptible to hypnosis, and have been hypnotized several times, can enter into the hypnotic state by means of a letter which includes the former suggestions. The hypnotic state may be terminated by the command of the operator. If left to himself, however, the subject will return to normalcy within varying times. Clinical reports show this to be from a few minutes to an hour, though sometimes several hours have elapsed. There is no record of anyone not awakening from hypnotic sleep.



Three Levels

Hypnosis, like anesthesia, has its levels, or depths. These have been classified by investigators. Generally, there are three such levels of hypnosis: *mild*, *medium*, and *heavy*. In the light or mild state the subject is quite relaxed, unable to open his eyes except at the command of the operator. He is also unable to resist commands concerning his muscular activity. If, for example, he is told he cannot raise his arm, he is apparently not able to do so. In the next depth, or that referred to as medium hypnotic sleep, there is a still greater response to suggestions given. After this medium stage, the subject upon returning to his normal state is able to recall much that transpired during the sleep. The final, or heavy, state is so intense that it is referred to as "complete somnambulism," or deep sleep. In this state, the subject is responsive to almost every command of the operator. Upon awakening, however, he will not recall the suggestions or any acts in which he participated.

Almost all persons are subject to one of these depths of hypnotic sleep except the insane. As we have stated, such subjects are often unable to comply with the suggestions and unable to focus their attention upon either the visual or the auditory stimuli.

In deep stages of hypnosis the operator and the subject are apparently in complete harmony. The subject acts upon the command of the operator as if it were his own mind directing him. In the deeper stage of the hypnotic state, the memory seems to be stimulated considerably. Much that the subject in his normal state cannot recall is then recollected. The realm of the subconscious is more easily probed. Incidents of early childhood—even of infancy—are related. This *age regression* so publicized, in connection with current experiments in reincarnation, is not a new phenomenon to professional and medical hypnotists.

It has been found that the varying imaginations of hypnotized persons will incline them to exaggerate the elements of memory into fantastic tales. Only those who know the history of the subject, his early childhood, are able to distinguish between the elements of re-

called *fact* and those of *imagination*. It would seem that the memory of imaginative incidents becomes closely associated with those of empirical experience. For this reason, in the practice of automatic writing, the subject who is unfamiliar with the psychological facts is apt to believe falsely that what is revealed to him by such a method and seems new and different, is a communication from another mind.

In this deeper hypnosis by suggestion, a temporary paralysis of the limbs may be induced. The subject is told that his legs are paralyzed and he will exhibit all of the symptoms. Actually there is no paralysis of the motor nerves and muscles according to reported examination. The patient just does not respond. He would even appear impervious to pain when pricked with a pin or when the flame of a burning match is brought close to the skin. A partial or complete arresting of some of the organic functions, as the heartbeat and the movement of the bowels, can be effected by suggestion. Hallucinations may also be temporarily induced. One case reported to me was that of a woman subject who, while in a state of hypnosis, believed she was surrounded by mythical beings such as gnomes. In walking across a platform while in hypnotic sleep she was seen to carefully avoid stepping on or colliding with these small hallucinatory beings. Repeated hypnosis makes suggestions to induce these effects more easy.

Subconscious Cues

Autosuggestion may induce hypnosis by means of the stimulant of environment. Where one has been hypnotized a number of times, he acquires a susceptibility to suggestions that will bring about the state. Eventually, things or conditions in his environment become a stimulus by which the hypnosis is accomplished. Things seen or heard, by associated ideas, recall the circumstances by which the hypnotic state was originally induced. As explained, correspondence in which familiar phrases of a previous hypnosis are repeated have resulted in autosuggestion.

Clinical experiments disclose that dreams may occur in the hypnotic state which are not the result of suggestion.

Since the subject is asleep it is not strange that dreams should occur as in a normal sleep. After all, the subconscious mind is not dormant. The subconscious stream of ideation does not need the stimulus of another's suggestion for dreams to occur. Hypnosis has helped to prove the cause of many of our dreams. Sensory stimulation, touching the subject with ice, or applying heat to the hands or feet, has resulted in dreams which in their nature are associated with such sensations.

One of the most remarkable phenomena associated with hypnosis is *time estimation*. The hypnotized person is given the suggestion that he perform a certain act at a specific time several hours later. Almost to the minute, when in a normal state or the posthypnotic period, the subject finds himself under a strong impulse to do the thing which had been suggested to him while hypnotized. Such subjects have related that prior to that particular time they had not even a thought of the act. It would appear that the time estimation is "cued by the subconscious." A higher order of estimation deep within the consciousness is able to determine the time. Many persons know from their own experience that if they must arise at some unusual hour from a normal sleep because of some important event, they will awaken almost *exactly* at that time. Apparently there is an unconscious estimation of the intervals of consciousness in relation to our objective experience of time, and this gradually becomes a habit.

Hypnotism has been proved to have a *therapeutic* value. It has often helped to discover sources of emotional conflict. Individuals who have hallucinations can have suggestions made to them to the effect that in a posthypnotic period these images will disappear from their minds. It has been found, however, that the removal of such symptoms in hypnosis without a determination of their cause only results in a new pattern of symptoms developing. Patients who have thought themselves paralyzed, and could not walk in a normal state, have been commanded to walk when hypnotized. It was then suggested to them that they continue to walk in a posthypnotic period. They have done so, ef-

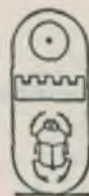
fecting a cure. In such instances the paralysis was only psychological; there was no organic deterioration. Many of the cures obtained in states of religious ecstasy, as those at the famous Shrine of Lourdes in France, are of this type. Environment, the history of the place, these factors constitute an autosuggestion resulting in the hypnotic remedy. Hypnosis has been used to reduce cigarette smoking and to cure alcoholism and nausea. However, it is likewise found that relapses may occur.

Disassociation

What are the psychological principles by which hypnosis occurs? What theories are advanced for its explanation? How does one apparently lose control of most of his voluntary acts and yet can act upon the command of another? An early theory advanced was that hypnosis is the result of neural exhaustion coming from exposure to monotonous stimuli. This means that continual focusing of the visual attention on a bright light or some other object resulted in such fatigue that there was a lapse into a state of the subconscious. This theory has subsequently been discredited by the fact that in the instance of many subjects hypnosis is too easily and quickly induced. Some credence has also been placed in the theory that when one volunteers to be a subject he places his subconscious mind at the command of the operator. In other words, by autosuggestion, one submits to, is willing to accept, the suggestions of the operator and subsequently relinquishes his objective mind.

There is also the theory that once the trancelike condition is induced the subject regresses into an infantile state, and therefore takes the commands as he would from a parent. This concept expounds that the mind is brought back to that absolute dependency that an infant has upon his parents. The operator vicariously is placed in the relationship of the parent. There is much skepticism concerning this theory. In a hypnotic state, the subject can be regressed to an infantile period but that does not imply that all hypnotized persons are in such a state.

The *disassociation* theory is the one most prevalent among practitioners as



an explanation of hypnotism. It is held that there is a separation effected between the subconscious and the conscious mind of the subject, the neural synapses being affected in such a manner that this division of the mind occurs. Once the objective faculties and subjective processes are disassociated, according to this view, the operator then has command of the subject's objective mind. The writer, based on Rosicrucian studies and explanations, holds to this theory as well. We contend that there is a substitution of wills. The subject first suppresses his own will and then accepts the commands of the operator as if they originated in his own conscious mind. The conclusions of the operator supplant those of the subject and the latter's subconscious self correspondingly responds. He cannot resist the commands, for they are as emphatic and conclusive as would be the decisions of his own objective mind.

When disassociation occurs it would appear that the objective self of the subject is to an extent dormant and is supplanted by the reason and the will of the operator. However, it is a well-known fact that the subject will not act upon any suggestions which are contrary to his established moral character, or, as is termed, *conscience*. A person will not enter into any immoral act, while under hypnotic influence, that he would not resort to in a normal state. The moral restraint or character of an individual are indelibly impressed upon the subconscious. No external stimulus, as a command or a suggestion, can be effective in opposing this higher order of self.

Hypnotic experiments have also disclosed that at times there is an apparent conflict between the commands given by the operator and the experiences and beliefs of the subject. If one has definite conclusions about some subject which to him are realities or truths, they become a fixed point of knowledge within him, and they leave their impressions in the deeper memory of the subconscious. If this were not so, the whole premise of psychiatry would be

false. As a consequence, an idea advanced by the operator which is in conflict with the established concepts of the hypnotized person will result in the latter's exhibiting a marked opposition to them.

The subconscious carries on what is termed in the realm of psychology, an *unconscious work*. When one has struggled with a problem objectively without success and has retired, gone to sleep with his problem, he may upon awakening receive a solution as an intuitive flash. Hypnosis has proved that ideas suggested to the subconscious from the conscious mind are continued there after the matter has been dismissed objectively. Hypnotized persons have had complex arithmetic problems suggested to them and told that in a posthypnotic state they would be able to solve them. Later they have done so even when the subject was not well versed in mathematics. The theory of explanation of this phenomenon advanced by some psychologists, and which concurs with the long taught *Rosicrucian doctrines*, is that the individual's subconscious is at times brought en rapport with a larger psychical source of power than his own mind. Mystics would refer to this as *Cosmic Illumination*.

Generally, if hypnosis is induced by a competent operator it is *not* harmful. It is not necessary that the operator be a physician. A physician, however, has a basic training in psychology and is also well aware of what physiological effects may follow. The average physician, however, has no more profound understanding of the *theory* of hypnosis than has any other intelligent student and investigator of the subject. There is this danger in all application of hypnotism: repeated hypnosis produces *disassociation* from the influence of one's own will. It brings about too great a dependence upon the operator's suggestions. The subject is then inclined not to act upon his own initiative and not to reach conclusions as the result of his own reasoning.



If a man lives a decent life and does his work fairly and squarely so that those dependent on him and attached to him are better, then he is a success.

—THEODORE ROOSEVELT

INITIATIONS IN LONDON

The Grand Lodge takes pleasure in announcing the formation of a Ritualistic Initiation Body in London. From July through December of this year, this group will confer initiation upon eligible members of AMORC into the First, Second, Third, Fourth, and Fifth Degrees of Rosicrucian study.

You are cordially invited to participate in these time-honored ceremonies. Nothing has such a profound effect upon the consciousness of the individual as an inspiring esoteric initiation, performed in ideal surroundings.

The traditional initiations of AMORC reveal great truths in simple language. Take advantage of this opportunity to participate in age-old Rosicrucian rites. The dates, time, and place, are as follows:

First Temple Degree	July 8
First Temple Degree (repetition)	August 12
Second Temple Degree	September 9
Third Temple Degree	October 14
Fourth Temple Degree	November 11
Fifth Temple Degree	December 9

All initiations to be held at 10:00 a.m. in the Bonnington Hotel, Southampton Row, London W.C. 1, England.

In order to be eligible for these initiations, one must meet the following requirements:

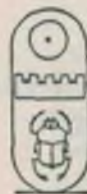
- First:** Only members of AMORC who have reached, or who have studied beyond the degree for which an initiation is being given, may participate.
- Second:** Reservations must be received two weeks in advance at the London Administration Office, Rosicrucian Order, AMORC, 25 Garrick Street, London W.C. 2, England. (Give your complete name and address, key number, and the number of your last monograph. Reservations will be acknowledged.)
- Third:** A nominal fee of one pound (£1) must accompany your reservation.
- Fourth:** **IMPORTANT**—For admission into the temple quarters the day of the initiation, you *must* present
 - 1) your membership card,
 - 2) the last monograph you received.

There can be no exceptions to this rule.



ROSICRUCIAN RALLY, LONDON

The Francis Bacon Chapter of London will conduct a two-day rally on Saturday and Sunday, August 11 and 12. They extend a cordial invitation to all active members living in the United Kingdom, or visiting there, to attend the rally. An interesting program, including demonstrations, motion-picture films, a forum, and convocation is scheduled, as well as entertainment. For further information you may direct your inquiries to Mr. A. J. Bishop, Rally Chairman, 75 Kelmscott Road, Clapham Junction, London, S.W. 11.





The Rationalism of Reincarnation

By DR. H. SPENCER LEWIS, F. R. C.

(From the *Rosicrucian Digest*, February 1930)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



SOONER or later the seeker for mystical truth and a rational solution of life's problems comes face to face with the very old doctrine of reincarnation. Usually it is at this point that he either becomes initiated into the more

secret doctrines of the mystic philosophers of all lands or he ends his quest and forever closes the book of mystical revelation. In other words, it is the one bridge, the crossing of which in confidence and trust brings illumination and convincing evidence of many higher principles, whereas the hesitancy of crossing brings an abrupt ending to the search for greater light.

Truly, it is not necessary for the seeker to accept the doctrine of reincarnation and make it a part of his convictions in order to prosper in his search and attain higher knowledge. The true seeker may reject with logic and rational sentiment the doctrine in its entirety and proceed to great heights, but he must reject the doctrine not with a biased conclusion that it is false but with that open mind which says: "I do not understand; I cannot comprehend, so I will pass it by and wait until I am convinced of its truthfulness or of its falsity." It is seldom, however, that he who refuses to accept

the doctrine does so with such an attitude; and, therefore, brings an end to his future enlightenment.

After all, what is there about the doctrine of reincarnation in its true principles that is so difficult for the minds of the Western world to accept? We may get the answer if we ask: "What is there about the religious training and convictions of the Western world that leaves no place for the acceptance of the doctrine of reincarnation?" Nearly three fourths of the earth's population have accepted the doctrine for many centuries, and a careful analysis shows that practically only the modern Jewish religion and the Christian religion are devoid of principles that permit of the acceptance of the true doctrine of reincarnation. Strange to say, both of these religions originally contained the acceptance of reincarnation, as is proved by the early scriptural writings of these religions still accessible—and even still accepted. Before touching further on this point, let us examine the rationalism of the doctrine of reincarnation.

Lower Forms

Is it inconsistent with every other manifestation in life with which we are familiar to say that nothing dies, but simply changes, and is reborn again in a similar though slightly higher form?

Science tells us that both matter and energy are indestructible and that although we change the nature of matter, it still remains an element in its gross domain and reveals itself progressively again in other forms. If we believe that the human personality or soul or spiritual character within each human body ceases to exist at the end of its cycle of expression on this earth plane and never again manifests itself in a similar physical form or in a similar earthly expression, we have then the only exception to a great universal law. To the minds of even the ancient philosophers and to the minds of every student of natural and spiritual law, such an exception seems incongruous and impossible.

I am not unmindful that there is a very serious and general misunderstanding of the doctrine of reincarnation in the Western world. For some unexplainable reason, even enlightened minds have confused reincarnation with an ancient superstitious doctrine called *metempsychosis*. This misconception of the doctrine of reincarnation was held by the illiterate, impious, and noninquiring minds of ancient times, which were given to all sorts of superstitious and mythological beliefs. These persons were prone to believe, and found some form of satisfaction in believing, that not only was rebirth on earth a law of the human soul, but that the rebirth would occur in lower forms of physical expression, such as dogs, donkeys, reptiles, birds, and other animals, many of which were esteemed as holy beasts in their heathen religions.

To find thinking men and women of today, and especially physicians and clergymen, scoffing at the idea of reincarnation on the basis that they do not "believe that the human soul would be born again in a dog or cat" is one of the astonishing things of our present-day understanding of natural and spiritual laws.

Christians and Jews

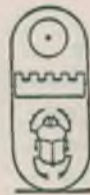
The average orthodox Christian is perhaps the most strenuous objector to the acceptance of the doctrine of reincarnation on the basis that it refutes or contradicts the doctrines of the Christian belief. I wonder how many of these who may read this article will be

tolerant enough to examine their own thoughts analytically in this regard for a few minutes and permit a few questions to reach their unbiased reasoning. Do these Christian persons realize that there is nothing in the Bible in either the standard or revised versions that actually contradicts the doctrine of reincarnation or makes it inconsistent with the religious principles revealed in the Scriptures?

I will admit that reincarnation appears to be inconsistent with certain creeds and certain theological principles sponsored by the Christian churches, but may I call attention to the fact that these creeds and doctrines are elements composed by church councils and church fathers in years more recent than the writing of the Holy Bible? Such creeds and doctrines are, therefore, theological postulations and not fundamental Christian principles either revealed by Jesus or taught by his disciples. From a purely orthodox and dialectical point of view, therefore, it is not the doctrine of reincarnation that stands at a disadvantage, but those church creeds and doctrines, which do not have their exact counterpart in anything established by or revealed through the statements of Jesus or his disciples. In other words, if the devout Christian wishes to argue his faith on a basis of strict orthodoxy, he will find that it is easier to accept the doctrine of reincarnation on the basis of scriptural authority than to reject it on the basis of theological doctrine.

The same remarks apply to the devout Jew in regard to the modern form of his religion.

For the sake of those who may ask where to find any intimation in the Holy Bible to support the statement that the Early Christians and the Jews preceding the Christian era believed in reincarnation, I would call attention to just a few salient points and quotations for that same careful consideration and analytical study that both Jew and Christian give to their theological doctrines when they attempt to interpret them as being inconsistent with the doctrine of reincarnation. In other words, if the Jew or Christian will be as tolerant and as analytical in his study of the few following scriptural



quotations as he is in his attempts to contradict the doctrine of reincarnation, he will find that nothing but reincarnation can explain the Biblical quotations given here with a correct interpretation of the veiled mystical meaning.

Quotations

Take for instance in the pre-Christian writings, we find in the book of Job, Chapter 14, a number of proverbs or comments upon man's life, his birth, his living, and his passing away. In the twelfth verse of that chapter is a very definite statement regarding the physical body of man and the fact that at so-called death the body goes into the grave and lies there until "the heavens be no more," and that this body shall never awake from its sleep. But we find in the fourteenth verse another definite statement regarding the real man, the part of man that actually lives. Here the statement is made that the real man waits for the days of his appointed time after transition until his change comes.

That entire chapter of Job must be studied carefully and read analytically, as are so many of the Christian Scriptures, in order to sense the divine message that is contained in it. Most certainly, the twelfth verse does not permit of any interpretation that would be consistent with the theological doctrine of the resurrection of the body from the grave and life on earth again in the same body. The fourteenth verse permits of no interpretation other than that the soul of man awaits its *appointed* time for the change that will come. The thirty-third chapter of Job is extremely illuminating, especially in the latter half. The twenty-eighth verse states that God will deliver the soul of man from the pit of the grave and that his life, his soul, shall see light again. In the twenty-ninth verse we read that these things God worketh oftentimes with man. In what sense other than in the sense of reincarnation can these verses be interpreted? If the soul of man leaves the pit and comes back into the light of *the* living again and this happens often, surely we need search for no other definite statement to support the fundamental doctrines of reincarnation.

Bear in mind that these passages are taken from the Jewish writings. No elaborate emphasis is given to them and no attempt is made to have them appear to be outstanding religious doctrines, for they are quoted and referred to as casually as any other of the complex incidents of life, simply because the doctrine of reincarnation was so universally held and understood. It was a scientific, a biological, a natural, physical law of the universe separated from religious creeds.

To show how universal was the belief in reincarnation among the Jews even during the days of the mission of Jesus, the Christ, we may turn now to the Christian Gospels and find one of a number of incidents that reveal the very thorough understanding and belief in reincarnation. It is the incident where Jesus turned to his disciples and asked that question which would be very strange indeed if we knew nothing of the doctrine of reincarnation, "and whom do they say I am?" What was Jesus asking of his disciples in this case, just what was it that he wanted to know that could be of no importance to him unless it related to some point that would reveal the spiritual perception or understanding that he hoped to find developing in the populace of the country?

Jesus did not ask this question to solicit words of compliment and praise. He did not intend to solicit an answer that was complimentary to his majesty, his healing power, his great wisdom, or his divine mission. His disciples understood well what he meant. Jesus wanted to determine whether the populace had rightly or wrongly related him with the great work of the prophets who had preceded him, and whether they realized that he, the Christ spirit incarnate, was one of their former prophets come to earth again, as had been predicted and expected. That such was his intention in asking the question is plainly indicated by the answers given by the disciples. They said that the populace believed that he was this one or that one or another one that lived before. Then when he asked his disciples as to what they understood about him, the answer given again shows that they understood the reason for his question-

ing and that Jesus was anxious to determine whether his intimate association with the disciples had revealed to them that he was not only the reincarnation of a past great prophet but now the ultimate, infinite spirit of the highest attainment in divine Sonship.

By reading that one incident in the life of Jesus and associating it with the statements of John the Baptist and other prophets, regarding the one who was yet to come and the one who was yet to be born, we realize, if we have an open mind, that nothing but the doctrine of reincarnation can make understandable these passages.

And what can be found in the true and exact statements of the Gospels or of the Christian Scriptures which if spiritually true makes impossible the doctrine of reincarnation? Some unthinking persons have argued that the Christian doctrines maintain that at the time of transition one's soul passes into a period of suspended consciousness to await the ultimate Judgment Day when all of us shall reach the spiritual realm and dwell eternally in the consciousness and presence of God. They further maintain that this doctrine, this fundamental belief of the Christian creed, contradicts the possibility of rebirth and the doctrine of reincarnation. But does it do so?

Is there anything about that Christian doctrine, which by the way is not the precise doctrine taught by Jesus, that precludes those changes which might take place oftentimes, as stated in the book of Job referred to above? The *true* doctrine of reincarnation assures us that we shall have many changes of birth, and many incarnations on earth, but that ultimately, after having had many opportunities to learn the lessons of life and to compensate for our evil acts and purge ourselves of our sinful natures, we shall come to the Judgment Day when it shall be determined whether we have become pure of spirit and pure in heart, and Godlike and worthy of

eternal dwelling in the consciousness and sight of God, or be condemned to eternal suffering and pain.

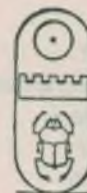
Each night, when a day is done and we close the eyes in unconscious sleep, we close a period of life filled with opportunities for good or evil, and fraught with lessons that fill us with sin or purge us of our evil ways. And each awakening in the morning is like being born again into light, as stated in the twenty-eighth verse of the thirty-third chapter of Job, with a new period of incarnated existence in which to correct the evils and sins of the preceding period and redeem and save ourselves before the judgment comes. If, therefore, we compare each period of incarnation on this earth to a day of our lives, we will see that an ultimate and complete suspension of earthly life preceding the hour of judgment does not preclude the possibility of intervening incarnations and periods of preparation and purging in anticipation of the ultimate Judgment Day.

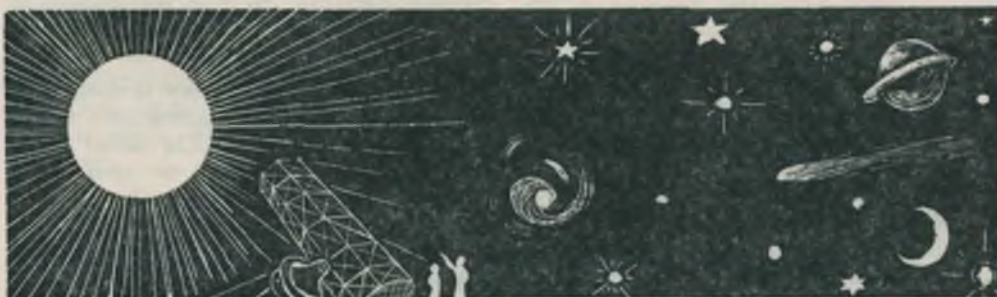
The doctrine of reincarnation teaches among many other wonderful things, too extensive and too numerous to itemize here, that the purpose of life and its various periods of incarnations is to enable us to work out our salvation and become redeemed and ready for the final Judgment Day. If we are worthy and sinless and have made compensation for all the evils we have committed, we shall then at the sound of the trumpet—which will be the clarion call to the souls of the *good*—be absorbed into the consciousness of God and remain eternally there, never to incarnate again. Is this inconsistent with the true mystical and spiritual principles taught by Jesus and his disciples? Again I must admit that it may appear to be inconsistent with some theological doctrines added to the Christian teachings in later centuries, and now a formidable part of the ritual and creeds of the Christian religion, but which are not essentially a part of what Jesus taught and revealed.

AMORC INITIATION

Los Angeles,
California:

Hermes Lodge, 148 North Gramercy Place.
First Degree Initiation—Part I, 8:00 p.m. June 23
—Part II, 10:00 a.m. June 24





Cosmological Reflections

By Raoul José Fajardo, M. A., F. R. C., Editor of *El Rosacruz*



THE International Astronomical Union in 1928 fixed the boundaries of the constellations of the Zodiac.* They placed the vernal equinox for 1950 in Pisces $9^{\circ} 2' 8''$ east of the eastern boundary of Aquarius, and accordingly it can be expected to be fully in Aquarius about the year 2600. That then should be the astronomical basis on which to fix the beginning of the Aquarian Era. But, since all this depends on the conventions adopted in fixing the boundaries of the various constellations, it is evident that no criterion of absolute precision exists on this matter. Some astrologers fix the beginning of the Aquarian Era about 1881, or near the end of the 19th century.

The article "Star of the Magi," by Mikael—*Rosicrucian Digest*, December 1947, states: "In the physical plan, the beginning of the Aquarian Era will arrive, according to the author's researches, about 1950 A.D. This moment agrees very well with the one given by Hindu astrologers."

To avoid the controversies arising from such discrepancies of dates, in the studies of mysticism and metaphysics, is to count the years from some traditional historic event, the cultural significance of which should be of towering importance in the past history of mankind. For this reason the Rosi-

crucian Order—for its symbolic purposes—counts time using as a starting point its traditional origin in the days of Amenhotep IV in Egypt. And, therefore, we say that this year commencing in March 1956 A.D. is the Rosicrucian year 3309.

The division of the Zodiac into 12 sections or houses of 30° each has been based on a tradition which places the beginning of Aries at the point of the vernal equinox, about the 21st of March; that is the approximate date for the beginning of the Rosicrucian New Year. The twelve houses or traditional divisions appear in various almanacs and the ephemeris.

Alchemically speaking, we say that the sun in its southernmost course seems to rest or relax from its outward activities, dwelling in the signs of Sagittarius and Capricornus during the winter; and therein its inner activities are revitalized and concentrated, so that it is reborn with new vitality and inspiration. Its renewed energy acquires form and order in the house of Aquarius as it ascends 9° in its journey, leading to a psychic transformation or insight in Pisces and emerging in its springtime of outward activities in Aries. We could go on and extend the alchemical interpretation throughout all the signs of the Zodiac, and, in fact, that is what some authors do. A symbolic philosophy is thus developed constituting an ideological system which is more or less independent of the astronomical circumstances that originated it.

* *A Guide to the Constellations*, by S. G. Barton, University of Pennsylvania, and William H. Barton, Hayden Planetarium, N. Y.

Sometimes astrology is referred to as a kind of poetic astronomy, inasmuch as it largely consists of the idealized interpretation that has been superimposed upon the celestial mechanics of the planets and stars. In other words, using the astrophysical mechanics as a starting point, the human mind has created an ideological system by means of its metaphorical function. Now, if we accept the maxim of Hermes Trismegistus, which says, *as above, so below*, then it is decidedly erroneous to use astrology as a means to explain man; because man, as a living and rational entity, is a much more complex and marvelous being than the planetary system in which he is a guest. He has a freedom of the spirit which by far transcends the limitations of the mechanistic laws under which the planetary system operates.

Man, therefore, is what is meant by *above*; whereas, the planetary system is what is meant by *below*. In other words, according to the manner in which man *conceives* the universe, so will the universe and the planetary system *seem* to him. As it is "above" (in man's conception), so will it be "below" (in its objective appearance). In what we have just said, the Rosicrucian students will discern a profound significance in terms of the distinction established by the teachings concerning *realization* and *actuality*.

Subconscious Influences

Therefore, it is naive and an inversion of the proper order of things to try to explain human conduct exclusively or mainly on the basis of astrological causes. Dante Alighieri, who widely used the astrological symbolism in his *Divine Comedy*, said that the stars only incline but do not force the will of man. And thereby he showed great wisdom even though his medieval mind was unavoidably limited by the system of concepts then prevailing.

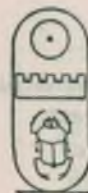
From the viewpoint of subtle influences, it can be said that to a certain extent the human mind, in its subconscious aspects, functions in harmony with any ideologic *system* that the individual has *accepted*. Therefore, if a person accepts an astrological system, or "believes" in it, there is no doubt

that the system will work for him—since by his acceptance it will begin to exert an influence upon his subconscious activities. Another person who places his or her faith on a different system, or in some symbolic methodology, will find that that other system "works," even though it may not be in complete agreement with the former.

In all of this, the causality is based on the manner in which the individual subconscious mind operates—acting under the power of the "beliefs" or of the "accepted" system. As Dr. Carl G. Jung has shown, the behavior of the individual's subconscious often has deep roots in a larger field of a collective subconscious, so that if a great number of persons accept a certain ideology it becomes much easier for an individual in that group to accept it also. And we may add that if in a past incarnation a person has been a confirmed practitioner of astrology, his subconscious life may have a tendency to respond strongly to astrological configurations or influences, and it may require a greater effort of analysis and rational thinking on his part to rise to higher levels of spiritual freedom.

However, within certain limits, there is a more scientific and objective basis for astrology, because the positions of the planets and the movement of the Zodiac (in relation to the earth) produce an *astral environment* which may exert a certain influence on consciousness, just as climate and weather conditions also exert a similar influence. For example, during a storm, or when heavy clouds cover the sky with a menacing appearance, some persons "feel" different, and almost unconsciously may take certain steps or arrive at decisions which under a sunny sky would not have been the case.

Now, just as a person of normal health and steady mind is able to become aware of those environmental influences and not allow them to alter his judgment, so a person of a certain degree of spiritual evolution is able to rise above the influences of the astral environment. And, therefore, it has always been maintained that the Christ Consciousness raises a person above those influences.



Scientific Aspects

In the magazine *Radio-Electronics* (May issue, 1955), an article by J. H. Nelson explains how it was possible to determine that the position of the planets—specially, in this case, Jupiter, Saturn, Venus, and Mercury—exert a definite effect on the ionosphere, interfering or helping with the television broadcast. It was found that when their angular distances around the sun were 60° , 120° , and 240° , the atmosphere was favorable to television broadcasting, whereas 0° , 90° , 180° and 270° were unfavorable angles. In other words, the angles related to the quadrature (90° and its multiples) were unfavorable, whereas those related to triangulation (the 60° and multiples) were favorable—excepting certain configurations.

Some enthusiastic astrologers saw in those results a confirmation of their own art. However, they did not take into consideration the fact that the angular measurements used in that electronic study are with reference to the sun as a center. The astrological studies and the horoscopes take the earth as the center. In other words, the electronic study uses *heliocentric* angles, whereas the astrological arts use *geocentric* ones. Hence, the results of the above-mentioned electronic studies are not directly applicable to the astrological observations.

What one may surmise from all this, however, is that if in the future the astrologers wish to work upon a more scientific basis in the study and evaluation of the influences and changes of astral environment of the solar system, they would have to conduct a series of studies with a *heliocentric* system of reference. In the field of astrology this might be similar to the ideological revolution that the Copernican system of astronomy produced when it displaced the old *geocentric* system of Ptolemy. But, in any case, that would not make it possible to give a simple explanation of human conduct, because, as already stated, man as an intelligent and evolved entity is much superior to the planets.

It is an acceptable proposition, nevertheless, that the astral environment exerts an influence in determining the

temperament of a person according to the time of the year when he is born. This is similar to the manner in which the seasons of the year and the position of the moon exert environmental influences on the quality of the vegetables—and different vegetables prosper best under different conditions.

However, man, being the microcosm, is a miniature sum total of the Cosmic, and any time of the year is good for him to be born. The time would tend to determine his *temperament*, that is, the way in which the biological elements of his personality are blended or "tempered." The title *The Well-Tempered Clavier*, one of Bach's compositions, provides an analogy. A person's temperament will make him an instrument suited to play better in one part than in another of the symphony of mankind.

Nevertheless, in relation to the astral environment there is an element that the astrologers have not considered sufficiently as yet, for the lack of proper astronomical tools—and that is, the effects produced by the sunspots, which are veritable radioactive storms exerting powerful and extensive magnetic influences in the planetary system and in the atmosphere of the earth. It is known that the sunspots do have an effect on the quality of wine, depending upon the time it ferments.

In view of what has been stated above, and because of other various reasons, astrology cannot be considered as an exact science—except in regard to its purely astronomical calculations. Astrology can be considered, however, as a *philosophical art* which in many ways contributes to a deeper and fuller understanding of human nature, bringing into sharper focus the psychological and temperamental elements that make up the different modalities of the personality of man.

There is, also, a science of arcane astrology, which is mainly an alchemical system of symbolism independent from the planetary positions of astronomy. This symbolism can be seen in the writings of some esoteric authors, Franz Hartmann among them. It also plays a part in the analogies established by some advanced occultists in relation to the 22 ideograms of the Major Ar-

cana of the Tarot, and can be used for the purpose of diagnosis and prediction when handled by expert and sensitive hands. This is a field into which only the stable minds should venture, as it requires sharp discernment to distinguish between the genuine and the false. It is a field where those who possess wisdom find solace, but where the ignorant often become enslaved.

It is also important to remember that the soul-personality gradually evolves and acquires new qualities and facets in the course of its successive incarnations, and in such incarnations it has been born under different signs of the Zodiac at various times. Therefore, even if a person has the predominant characteristics of the sign under which he or she has been born in the present incarnation, nevertheless, that person already has within his or her being the characteristics obtained under different signs in former incarnations—and those characteristics can be developed and brought to the surface when necessary.

In view of the complexity of all the above-mentioned factors, the Rosicrucian Order offers the book *Self Mastery and Fate with the Cycles of Life*, by Dr. H. Spencer Lewis. This book presents a much simpler method than that of astrology, for it is more directly based on the laws of personal maturation. Persons who feel the need of establishing order in their lives, and all those interested in the study of cycles and personality differences, find this book a fascinating and practical guide.

The study of astrological symbolism also opens the door to a fuller understanding of the cultures of ancient people, as is related in the article "Symbology of the Zodiac," by Rodman R. Clayson, which appeared in the June 1952 *Rosicrucian Digest*.

A general acquaintance with astrological symbolism is also required for a fuller appreciation of Dante's masterpiece, the *Divine Comedy*, and for the understanding of some classical Spanish poems and dramas of the 16th and 17th centuries, where the symbology is derived from classical Greek mythology. In his great historical work, *A Study of History*, Toynbee has pointed out that all civilizations grow around a *myth*—in other words, they grow around a symbolic system that has acquired historic vitality. Religions have a certain amount of pure symbolism interwoven with the genuine human experience and divine inspiration that gave rise to them. In the story of the Star of the Magi, we see in the Christian Gospel the elements of astrological symbolism. Similar elements can be found in other religions, and it is easy to see how a study of symbology can be most rewarding from a cultural point of view.

However, concerning the mastery of life, one of the most valuable things is the development of the *still small voice of intuition*, awakened under the light of the highest principles; and that is one of the main purposes of mystical study which has survived down the ages.

WISDOM

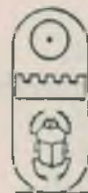
The Magazine of Knowledge

We take pleasure in welcoming the appearance of WISDOM magazine on the world scene. This large, excitingly illustrated periodical is a collection of the work of great minds. AMORC members and friends will find therein much that will add to their own search for wisdom.

SPECIAL NOTE: The *August, 1956*, issue of WISDOM (out in July) contains photographs taken in Egypt by the Rosicrucian Camera Expedition. They appear in conjunction with an article on the Nile River.

Copies available on newsstands, or write for copies and subscription rates to:

WISDOM—8800 Wilshire Boulevard, Beverly Hills, California
Individual copies: \$1.00



Service to Democracy

By WILLIAM V. WHITTINGTON

Grand Councilor of AMORC, South Atlantic States

The Thomas Jefferson Chapter in Washington, D. C., in cooperation with a group of lawyers, recently gave a reception in honor of new citizens following a naturalization ceremony in the United States District Courthouse. This article discusses certain aspects of the induction ceremony and the reception.

—EDITOR

RITUALISM and ceremony have always been an essential in community life—any new and important beginning is an occasion for emphasis. When privileges are bestowed, or positions of responsibility assumed, solemn ceremonies are appropriate and well recognized.

The high school or university "commencement" is a major event for students who have completed their preparations for further responsibilities. New members of ecclesiastical, fraternal, social and other organizations pass through initiations designed to impress upon them the significance of the step which they have taken and of their responsibilities as well as privileges.

When the young men of a tribe of American Indians had proved themselves worthy, their admission to the status of "braves" sharing in tribal responsibilities was the occasion for a dignified and emotionally uplifting ritual. In an address on "The Challenge of the Hard Road," Clarence Dykstra, President of the University of Wisconsin, said:

"Our tribal ancestors recognized the transition from boyhood to manhood with solemn ceremonies. The dedication of young men to the service of the



tribe and the assumption of responsibilities by the individual for the social group were the climax in the lives of the youth. . . .

"The initiation rites were sacred undertakings of a deeply religious character . . . from that moment on the initiate was presumed to be invested with a new purpose and a new strength..."

It is no less logical that there should be an uplifting ceremony for the initiation or induction of new members into the fraternity called the United States of America.

For the new citizens it is a commencement, a dedication to a new life, the taking of a vow to assume important responsibilities inherent in American citizenship. Woodrow Wilson, while addressing 5,000 newly naturalized citizens in Philadelphia in 1915, stated: ". . . You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. . . ."

A New Citizen

Have you ever shaken hands with one who had come from some other land and, only a few minutes before, had taken the oath of allegiance as a new citizen of the United States of America? It is a gratifying experience.

Visualize the man (or woman) who, up to a few minutes before, was an

"alien" but who now has become one of us. A new life is beginning. You can hear the unspoken thought, "Today I am one with those who believe in freedom and the dignity of the individual under a government of laws—a government of, by, and for the people!"

One American, Louis Adamic, who was born in Slovenia, voiced his sentiments this way:

"... Americanism is nobody's monopoly, but a happy concentration of some of the best aspirations of humanity almost everywhere. . . . a movement away from primitive racism, fear, and herd instincts, toward freedom, creativeness, a universal culture. Most of our thirty-eight million immigrants of the last century were escaping from oppression of some kind, either political or economic. To them, as to the Pilgrims, America was a refuge, a chance for a better life. . . ."

The same thought is expressed briefly by David Cushman Coyle in his book *America* (National Home Library Foundation, Washington, 1941) in these words: "We Americans are natives of all the world, gathered here under one flag in the name of liberty."

Earl Warren, Chief Justice of the United States, has remarked:

"There are those among our newly naturalized citizens who have particular reason to be appreciative of American citizenship because they have come from lands where people have never known such freedoms. We who have grown to maturity enjoying freedom . . . can draw a lesson from these people—a lesson that should make each and every one of us more determined to protect the constitutional guarantee on which our freedom depends."

An expression of fellowship can mean much to the new citizen. In recognition of this fact, judges, lawyers, and civic-minded groups in various parts of the country have undertaken, in recent years, to make the newly initiated citizens aware that we share with them *their exalted sense of pride and achievement*.

In many areas the inspirational potentialities of the induction ceremony (conducted in either Federal or State courts) are now usually followed by a

reception or "social hour." It was not always thus. Formerly it was customary, and remains the practice in some places, for the induction procedure to be handled swiftly and in an atmosphere of cold efficiency.

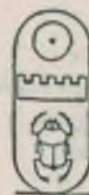
All too often qualified applicants for citizenship have been ushered into a courtroom as though they were being tried for some misdemeanor, rushed through the oath, and then ushered speedily away. Many of them, no doubt, have hurried from the scene with a sense of relief but with little of an emotional uplift.

The induction rite climaxes the naturalization process. Since the first naturalization law was enacted by the Congress in 1790, naturalization has been a judicial procedure, the courts having the responsibility of conducting the final ceremony at which the new citizen receives his "papers." In 1940 the Congress passed a joint resolution (H. J. Res. 437, 54 Stat. 178, 8 U. S. C. 727a) reading in part:

"Either at the time of the rendition of the decree of naturalization or at such other time as the judge may fix, the judge or someone designated by him shall address the newly naturalized citizen upon the form and genius of our Government and the privileges and responsibilities of citizenship; it being the intent and purpose of this section to enlist the aid of the judiciary, in cooperation with civil and educational authorities, and patriotic organizations in a continuous effort to dignify and emphasize the significance of citizenship."

The recommended program includes an invocation, the playing of the national anthem, the advance of colors, *the pledge of allegiance to the flag*, an address of welcome by a prominent nonjudicial personage, the judge's address, the oath of allegiance to the United States, presentation of naturalization certificates, and other features. Circumstances may require variations.

In the District of Columbia, for example, there are several welcoming addresses or remarks by nonjudicial personages. The court has delegated to the District of Columbia Bar Association the task of planning and, in gen-



eral, supervising the induction program. A representative of that Association welcomes the prospective new citizens on its behalf. The National Society of the Daughters of the American Revolution (the DAR), through a representative of its Committee on Americanism and the DAR Manual for Citizenship, extends a welcome. (Prior to the induction ceremony, during the period between "first papers" and induction, the DAR lends assistance to the candidates, including the gift of a copy of the DAR Manual of Citizenship.)

Welcoming remarks may also be made by representatives of various patriotic or service organizations, such as the Veterans of Foreign Wars. The presiding officer of the organization, co-sponsoring the reception to follow the induction, extends to the new citizens and to their relatives or friends who are in attendance an invitation to the reception. A highlight of the induction ceremony is an address by some nonjudicial personage—it may be a United States Senator or Representative, a high official of the Government, or of the Armed Forces, or some other prominent person. This precedes the address of the presiding judge.

In the District of Columbia the reception is held in the Lawyer's Lounge, a large and beautiful room on the fourth floor of the Courthouse. The Women's Bar Association (designated by the court for that purpose) serves in cooperation with some reputable local organization, a different one each month.

The co-sponsoring local organization extends the invitations and takes charge as host at the reception, greets the new citizens as they arrive, pins over the heart of each one a small bow of red-white-and-blue ribbon to distinguish them as the honored guests, presides at the refreshment table, bears the cost of the refreshments and certain incidental expenses, and endeavors to make the guests feel "at home" among friends.

It is considered an honor to be chosen to cooperate in tendering the reception. Any organization seeking the privilege is chosen only because it is well known, with an established reputation, or after it is found worthy of the honor. It may be a civic, a fraternal, business, pro-

fessional, patriotic, or a church organization. Not more than twenty of its members are assigned to participate in the reception.

The Women's Bar Association is represented by the members of its committee appointed for the purpose of arranging and supervising such receptions. Others in attendance include judges, lawyers, press representatives, and some specially invited guests who are active in civic affairs.

During the reception there is presented to each new citizen, with the compliments of the Sertoma Club of Washington, D. C., a large and handsomely mounted copy of the Declaration of Independence.

Honored by Service

Early in 1955, the Thomas Jefferson Chapter of AMORC in Washington decided to seek the privilege of serving as co-sponsor and host at one of the receptions. It eventually was selected to serve.

On the morning of February 14, 1956, twenty members of the Chapter, including most of the officers, were present in the Lawyer's Lounge. They had taken leave from their work, a number of them being government officials, others being lawyers, government employees, or employed in other occupations.

On that day nearly a hundred new citizens were inducted, and with few exceptions they attended also the reception given in their honor. They had come from many parts of the world, including European countries, the Far East, the Near East, Latin America, and Africa. Many of the Chapter members could speak one or more of the languages native to the new citizens. This aided in conversation and in facilitating the enjoyment of the occasion.

According to some members of the Women's Bar Association, who participate regularly, the reception at which the Thomas Jefferson Chapter served as host was one of the most effective ever held in Washington. It was remarked, among other things, that they had rarely known so many of the new citizens to remain for so long—clear evidence that they must have enjoyed themselves. At least one of the lawyers

who is experienced in handling such receptions remarked, "I've never seen such a feeling of warmth and good fellowship."

Many of the new citizens, observing the badges worn by the AMORC Chapter members to mark them as hosts for the occasion, expressed a keen interest in learning something about A.M.O.R.C.,

its philosophy and its work. Those who were privileged to serve at the reception were well paid for their efforts by feeling that they had been of genuine service in a unique way. It is their belief that AMORC Lodges and Chapters in various large cities might well investigate the possibilities of performing a similar service.



The Name "Pharaoh"

By LYMAN B. JACKES



SINCE infancy, the present generation have been taught to give the name *Pharaoh* to the rulers of ancient Egypt. This phrase originated by the Hebrew people when they were numbered among the numerous tribes that had been enslaved. It is not a word. It is a phrase, Per'-o, and its best interpretation is "the one who lives in the great house." It was necessary for the enslaved Hebrews to invent such a term. To be overheard using the proper name of the Egyptian ruler meant a penalty of death. This applied also to the lower levels of Egyptian society.

The Egyptian rulers of old were looked upon as such sacred beings that it was a very serious matter to bandy their names in public. The power of ancient Egypt was far-flung. Neighboring nations were careful to see that no adverse reports reached Egypt, by open utterance of the name within their borders. For this reason, in all the early books of the Old Testament a ruler of Egypt is never mentioned by his proper name. It is always *Pharaoh*.

As the Hebrew kingdom enlarged itself, the nations of the Mesopotamian valley were also developing. The power of Egypt commenced to wane. During the reign of Solomon the Jewish domains reached right down to the very borders of Egypt.

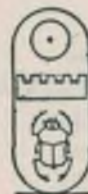
It was at this time that the two books, Book of the Kings and the Book

of the Chronicles, were organized. These writings continued to record events that took place after the reign of Solomon. The scribes thought that the Jewish nation had developed to a point where they could get a bit careless with the name of the king of Egypt. They dropped the *Pharaoh*, and commenced not only to write his name but to bandy it around the market places of Jerusalem. The name of the king is given as *Shishak*.

In due course these indecencies were brought to the attention of the Egyptian court. And what happened? The sad story is related in Verse 9 of the Second Book of the Chronicles—Chapter 12:

So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

If the reader is within visiting distance of a museum where some of the ancient Egyptian writings are displayed, an examination of such picture writing may disclose the fact that some of the characters are completely enclosed in an oval frame. If such is seen in the exhibit, the visitor may be satisfied that the name of an ancient Egyptian ruler is there expressed. The oval frame means that the glory of the ruler extended as far as the daily circuit of the sun. Some of those weak Jewish kings that followed Solomon found out, to their sorrow, that the oval frame was something to be respected.





From the Unknown



By RODMAN R. CLAYSON, *Grand Master*



WITH the various means of communication that we have today, such as radio, television, newspapers, and science journals, it is possible for the average person to be well informed. This is an advantage, for it helps one to make necessary adjustments to new developments. On the other hand, one must learn to analyze the developments, the new facts and theories which come to his attention; and logically and intelligently he must arrive at what may be said to be scientific conclusions. In this way, one learns to think for himself. He does not immediately accept every new idea which is presented, every new theory, until he has learned as much about it as possible. He may then relate the condition to his personal life whenever it is advantageous to do so.

When something new is brought to your attention, and it interests you particularly, do you ask yourself, "Does the new development meet an actual need? Does it meet certain accepted requirements, especially from the scientific point of view? Furthermore, who is the authority behind the development?" Do you reason much the same as if you were thinking of buying a new home?

First of all, in buying a house you would want to know that it was constructed by a reputable builder whose prestige in the community was unquestioned, and that he used the best-quality materials. You would take particular note that the house was not overpriced; and, being aware of new developments of the day, you would most certainly want to have in your new home all the modern construction ideas, heating and air-conditioning facilities, and especially the new functional kitchen with all of its appliances, which is very popular in the United States at this time. You would also

determine if the floor plan is suitable for the needs of your family, and the various rooms large enough, and with sufficient windows. Above all else, you would want your home to have the very best possible foundation.

Now, if you think for yourself in this way in reasoning out the various details about the purchase of a new home, you should similarly analyze new developments or ideas which come to your attention. You carry on your reasoning from your own knowledge, experience, and training, and particularly from the new knowledge which you gain by keeping abreast of the times. All of us are confronted daily with the following of practices of time-honored methods in our business offices and in our homes. Occasionally some thinking person asks himself, "Is there not some other way to do this? a different way? perhaps a better way?" And many times such a thinking person brings forth a new and better application or method.

If we do not avidly keep up-to-date with the times, most of us who have reached middle age continue to accept the conclusions of the textbooks we studied in high school and college as being the final answer to innumerable things. This would undoubtedly be true of certain laws and the application of them—for instance, in the field of physics, and most certainly in mathematics. But our scientists, doctors, and engineers are constantly seeking new ways, new developments and applications. It is to our advantage to know of these things, for they may have a bearing on our personal lives, our needs and comfort. This is the mental attitude that we should try to cultivate.

Sunspot Activity

Just as we know that the laws of geometry are absolute, we know that vibrations prevail throughout the uni-

verse and in and about everything in it. The impulses of radio and television transmission go forth on various frequencies of vibration. This, of course, is an accepted fact. Vibrations travel great distances—in fact, almost incomprehensible distances. For example, the light of the sun which reaches us is of a frequency of vibration. In recent years much consideration has been given by meteorologists and astronomers to so-called storms on the sun, known as sunspots. A sunspot will appear on the sun and remain for a few days or weeks, and then disappear. Energy, in the nature of vibrations, is apparently emitted from the sunspot which seems to affect the atmosphere or weather of the earth.

For instance, in February of this year, the greatest sunspot activity ever recorded in astronomical history began. The effects were felt on earth. Radio communication was disturbed; and meteorologists have stated that the exceptional sunspot activity affected the weather. Twenty-five years ago a California scientist made weather predictions from his study of sunspots. These predictions were fairly accurate. Not long ago another learned man questioned the accuracy and even the practice of observing sunspots in order to determine what future weather conditions might be. In similar fashion we, too, have the privilege of questioning the accuracy, practice, and facts of new theories and developments. If we are interested enough and carry on sufficient research, we will come upon the conclusions and the results of work of other people who have been similarly interested. This will give us more knowledge about the very thing which we have in question.

Now, as to the activity of sunspots being a means of predicting our weather, and which idea was questioned recently by the California professor, it turns out that the study, including examination, of sunspots has been under consideration by innumerable scientists and other interested people for years. As the result of their conclusions and observations, certain unquestionable facts have been ascertained which apparently were un-

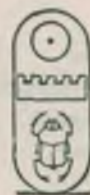
known to the man who questioned weather predictions from sunspot study.

Discoveries Continue

We must never give up our search for facts, for knowledge or truth, for making known the unknown, for piercing the mystery of the unknown. Many times, in regard to prevalent ideas and theories, we must arrive at our own conclusions as to whether the ideas and theories are satisfactory and meet with the knowledge which we have gained from experience. To illustrate, for more than twenty years, Dr. Rhine of Duke University has carried on a specialized study of extrasensory perception, particularly those phases having to do with a properly prepared person endeavoring to identify symbols on concealed cards, and also having people endeavor to affect mentally or psychically the throw of dice. The results of years of research in extrasensory perception by Dr. Rhine seem to indicate that we are capable of using an intuitive or sixth sense on occasion.

Recently the practices and conclusions of Dr. Rhine were questioned and doubted by other professional men in the field of psychological science. They questioned his methods and felt that his conclusions did not meet with certain scientific standards. This is their right; and it is your right to think for yourself and try to ascertain all of the facts. To most people who have looked into the matter and examined all of the facts, Dr. Rhine's work is hardly questionable. It is felt that extrasensory perception is a reality.

New developments continue to be brought forth. A few years ago there was little in our college textbooks that provided for later developments of nuclear fission, atomic fusion, or radioactive tracer isotopes now widely used in therapeutics. The unread person may question these developments, but those who have the facts know the devastating effects of the nuclear fission of atomic and hydrogen bombs. They have perhaps seen the new United States submarine operated by atomic power, and a visit to any large hospital would reveal the useful, constructive work being done with radioactive isotopes.



The search for knowledge is endless. In 1930 astronomers announced that they had discovered the ninth planet of the solar system, Pluto. This seemed to be a fact at the time, and may still be, but continued research and observation now cause astronomers to question the identity of Pluto as a planet; they are considering the possibility that it may be a satellite of one of the other planets. The search for knowledge goes on in all fields of endeavor. After years of study, astrophysicists are not sure that the universe is actually expanding. Perhaps it may require another score of years to determine this.

There are those who scoff at the idea that the moon, which is approximately 240,000 miles distant, can have any effect upon vegetable life on earth. Those who have not performed any experimentation in this regard will continue to doubt the possibility of this idea. But farmers who have planted their crops at a time to coincide with certain phases of the moon have arrived at definite conclusions in this regard by comparing their present yield with that of the past.

Still prevalent today among thousands of people throughout most parts of the world is the belief that space ships from other planets, referred to as "flying saucers," have landed at various places on the earth, and that earth people have seen and talked with the crews of these ships, said to be people from another world. Perhaps you yourself have accepted the idea. If you have, you have not questioned the authenticity of the stories or the integrity of the people who tell the stories and write the books and magazine articles. Have you asked yourself why, if these stories are true, the flying saucer people from another world seem to prefer to meet only those earth persons who are fairly unknown and who are at some remote place where the visitation cannot be appreciated by a large number of people?

As the Emperor of the Rosicrucian Order has written in this magazine, we do not oppose the idea that intelligent beings exist somewhere other than on the earth; neither do we doubt that their intelligence may equal or exceed that of earth men. But we do question

the idea that they would not want to make themselves known to a large number of people or appear in public places. A highly intelligent visitor from outer space would, it seems to us, want to make his presence known to the world at large and seek someone in authority in some country in order that he might state his protestations or suggestions. Our high government officials and scientists would most certainly want to meet such a high intelligence. "The event would be one of the greatest and most vital in the world's history."

Practically no country of which we have knowledge has been spared the wave of fantastic interest in the Bridey Murphy story. This is an account, according to the author of the book about Bridey Murphy, of how he, through hypnosis, was able to help a woman now living in the United States to regress in memory to a previous life when she lived in Ireland. Oddly enough, the interest of most people is not in the theory which seems to bear out the *reality* of *reincarnation*, but rather in how to play with hypnotism and how to debunk the idea of reincarnation. If all the facts were known, this account might reasonably tend to support the idea of reincarnation. They should perhaps more properly be looked upon as evidence; for, any thinking person who has dealt with the subject of reincarnation has ultimately come to the conclusion that it is not likely that one person can prove its existence to the satisfaction of another person.

Focused Power

By now nearly everyone knows that the period beginning with July 1957 and ending in December 1958 will be known throughout the scientific world as the International Geophysical Year. Through the united efforts of scientists in forty-two countries, a supreme effort will be made to bring up-to-date and correlate scientific knowledge; and this includes new developments. The resulting conclusions will be to the advantage and edification of all mankind.

During the International Geophysical Year, man-made, but unmanned earth-circling satellites will be released to the upper atmosphere to a distance from the earth of approximately 300

miles. These satellites, the first of which will be no larger than thirty inches in diameter, will have no warlike implications and will bring to scientists much new and needed knowledge. The satellites, or artificial moons, for that is what they will be, will carry instruments which will telemeter or radio to scientists on earth vital information about conditions to be experienced in space travel, such as atmospheric temperatures, meteorites, cosmic-ray intensity, ultraviolet rays, and other energies of the sun, radiation from stars, the density of atmosphere and how much remains above the earth's surface, composition of the earth's crust, gravitation and the aurora borealis. Such information is essentially valuable to radio communication and weather prognostication.

So we see that scientists are constantly adding new facts to the present store of knowledge, facts which are for our edification, convenience, and comfort. Modifications and changes will undoubtedly be brought about in regard to some present conclusions. With the acquisition of new knowledge, new adjustments must be made; adjustments which will contribute to our intelligence, enjoyment, and the culture of our times. When they meet certain standards of requirement, the united conclusions of a large number of different people who have experimented with, and in other ways worked with, a new idea, or development, establish certain facts. This is not a chore to be carried on specifically by professional men and women in the fields of science. It can be a pleasurable practice of everyone who has cultivated an insatiable desire for further knowledge and for ascertaining facts. Thus each person should try to get all possible information regarding a new idea, analyze it, and make his own conclusions.

Like the scientists, but on a smaller scale, men and women individually can bring their knowledge up-to-date, and utilize to the utmost their reasoning faculties. They can reach logical conclusions to benefit themselves and mankind. This procedure will make known the unknown as it moves into the light of new knowledge. Such comes to the one who seriously, sincerely, and conscientiously thinks for himself.

Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

• • •

Question: How old are the Pyramids of Egypt?

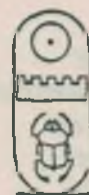
Answer: Since the history of the Pyramid of Gizeh belongs to the world's great mysteries, the question of stating its age becomes a matter of conjecture. Our earliest historical records speak of the existence of the pyramids, and the earliest historians were even in their times trying to determine who the builders were, and when the construction took place. According to Wilkinson, the oldest pyramids are those north of Memphis, and they are also the oldest monuments of Egypt and possibly of the entire world. The absence of hieroglyphics and sculptures on these monuments makes it impossible to determine the exact period they were built or their architects.

A number of historians assign the Great Pyramid to the Fourth Dynasty. This period is placed by Budge between 3100(?) - 2965(?) B.C.; Breasted gives the dates as 2900-2750 B.C.

• • •

Question: Why is it that the clairvoyant faculty is sometimes possessed by uncultured and illiterate people?

Answer: A clairvoyant person is one who is able through psychic sight to perceive certain phenomena not ordinarily discerned by the five objective senses. This psychic sight comes as the result of the development of certain physical organs used by the Divine Mind. These organs are physical in nature, being composed of tissue, blood, and nerves. Their function is to act as transformers to reduce the higher vibratory rate of the Cosmic force, flowing through the universe, to a lower frequency that can be perceived by the brain consciousness. The development of these organs is a matter of physical development, and this condition may be found as a phenomenon existing apart from soul development. Therefore, there are individuals who show occult development but manifest no high traits of soul-personality. For instance, a person may be an occultist, but be lacking in moral ideals or humanitarian motives, or in a desire to advance himself spiritually.





Drinking Water from the Sea

By J. B. WRIGHT



THE award of a contract to a Glasgow firm to install apparatus in the Lobitos oil field in Peru for converting sea water into drinking water, suggests that the time is rapidly approaching when the waterless deserts of the world may become fertile again through the use of distillation plants.

Experiments on various methods of converting salt water into fresh at an economic rate are going on in many parts of the world.

It was announced by the Dutch Institute for Applied Physics Research that Britain, the Netherlands, and South Africa, Australia, and Algeria were combining in a scientific attack on the problems involved. First allocations of finance are for five lakhs of rupees.

* * *

The first plant for the Lobitos oil field will provide 270 tons of fresh water a day from sea water, and a second plant will have an output of 500 tons a day.

These two plants will supply all the fresh water needed in the oil field, including water for domestic purposes.

A distillation plant already supplies all the water required in the vast Kuwait oil fields in the Persian Gulf.

The people of Kuwait, who previously had to be supplied with their water by dhows which brought down full tanks from Basra on the Shatt-al-Arab,

now have a plentiful supply of water distilled from the sea.

The same Glasgow firm is now carrying out a distillation plant contract in the Netherlands East Indies. The firm claims that its method of evaporating and distilling sea water makes possible the economic development of many areas of the world which have no natural supply of fresh water.

It also claims that ships supplied with the firm's evaporators can make the longest runs without buying fresh water during the trip, thus saving money and leaving more room for paying cargo.

* * *

The Peninsular and Oriental Steam Navigation Company's ship *Himalaya* has a distillation plant designed by Mr. Sidney Smith, the superintendent engineer of the company.

The P. & O. claim that this is the first economical installation of its kind in any ship. On the round trip to Australia 12,000 tons of sea water are distilled.

Every year the *Himalaya's* plant produces 40,000 tons of fresh water from salt. The ship's boilers require between 30 and 35 tons of distilled water every day, and the rest of the 350 tons produced is available for passengers and crew. The distillation plant makes possible a saving of 1,700 tons weight, all of which can be taken up by cargo.

THE COST OF PRODUCING FRESH WATER IS ONLY 9 AS. A TON—LESS THAN THE PRICE FOR FRESH WATER CHARGED IN MANY TROPICAL PORTS.

A new method of removing salt and other undesirable minerals from sea water has been evolved in the University of Washington in Seattle. Dr. Thomas Thompson of the University's Oceanography Department announces that if sea water is frozen, between 75 and 80 per cent of all salt and other minerals falls to the bottom.

The salt and minerals do not freeze easily, and after they have been deposited the fresh water can be drained.

* * *

It is the hope of scientists that the development of solar energy and atomic energy will make possible the building of large-scale distillation plants in areas where rainfall is slight but where

there is a plentiful supply of salt water.

One area that may one day add millions of acres of fertile land to the farming areas of the world is the Lake Erie district of South Australia which every year is flooded by the sea, but which each year gradually dries up under the sun's heat, leaving vast salt pans on the baked earth.

If it were possible to use the salt water of Lake Erie in distillation plants on a vast scale, a great area of the useless desert could be brought under cultivation.

Now it seems that the key to making all these things possible has been found.

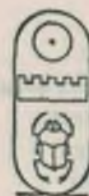
(From *Sunday Standard*, Bombay, January 1, 1956.)

A Distinctly Rosicrucian Convention

If you are looking for an event that will stand out as a lifetime highlight—and who isn't?—you will find it in the 1956 Rosicrucian International Convention.

- First** — there are sessions which use the most modern techniques to illustrate and to demonstrate for you the efficacy of Rosicrucian study.
- Second** — Dr. Heinz Haber, special scientific consultant to Walt Disney Studios in connection with their "Tomorrowland" section of the *Disneyland* television-series, will be here in person, discussing the exciting subject, "*Why should we conquer space?*"
- Third** — there are more than *seven* elaborate, traditional, ritualistic ceremonies in which the highest officers of AMORC will participate.
- Fourth** — there is personal class instruction in your degree by your Grand Lodge class master.
- Fifth** — the most profound aspects of Rosicrucian mysticism will be presented and demonstrated for you.
- Sixth** — you will see a dramatic portrayal of the life of a great mystic and scientist.
- Seventh** — special forums will be conducted on topics of vital interest to every Rosicrucian.
- Eighth** — *The Life of Leonardo Da Vinci* a moving film of the great artist's life and work will culminate the last evening's session in the San Jose Civic Auditorium.
- Ninth** — Interviews with the AMORC staff; tours through the buildings of Rosicrucian Park; enjoyable reading in the Rosicrucian Library; examination of documents and museum antiquities; meeting and resting on the verdant grounds of Rosicrucian Park with hundreds of other members. . . .

These are what await you from July 8-13. There is enough to see and to do to occupy your hearts and minds for months to come. You owe it to yourself to enjoy once, or once more, the tranquility and pervading harmony of your fraternal home. Registration begins Sunday, July 8, at 9 a.m., and continues through the week.

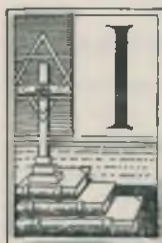




The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE ALCHEMY OF EXPERIENCE

By CECIL A. POOLE, *Supreme Secretary*



IN THIS modern age, alchemy is considered a science only in the sense that it was a predecessor to a practical scientific series of conclusions existent today. The ancients found in alchemy not only what later proved to be the means toward the development of a modern science, but also an expression of a process, or a series of processes, occurring both in nature and in man. It was obvious to a thinking person with normal powers of observation that constant change existed, and that out of the change, or as a result of change, other circumstances came about. The study of these processes was

generally included in the subject matter of alchemy.

Whether or not we agree with the conclusions that the alchemists of the past may have reached, and whether or not we agree that alchemy was or is a sound science, we cannot deny that many basic observations on the part of those who studied in this field were sound. These observations indicated the fact that history and biography show life at all times to be in a process of change, and, at the same time, to have in each age and each period, and, as far as that is concerned, in each human life, periods of particular advantages or disadvantages.

The process of existence is the manifestation of a continual flux or change.

*The
Rosicrucian
Digest
June
1956*

There is a tendency for every individual to isolate certain events in his own life or in history and look upon them as being particularly pleasurable or unpleasant, or to analyze life into its advantageous and disadvantageous circumstances. When we look back and select those particular conditions, we isolate them. These selected events appear to be as islands by themselves, and seem to lack direct relationship or bearing upon other circumstances that existed at the same time. That is why events in the past that were pleasant take on an exaggerated meaning. We may look at a period of time that seemed to be much better than today and believe that if we could live in that time and in those circumstances again, we would be happier than we are now because of what we remember as being more pleasant circumstances.

Many things that we do not like today—whether our dislikes be based upon personal affairs or international politics—we believe to be conditions of the present, and that there was a time when life had fewer difficulties. Actually, if we could return to a period in the past that seems to us ideal, we would probably be greatly disappointed and would find that circumstances existed then, as they do today, which would irritate and annoy us.

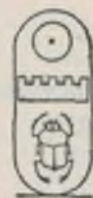
In history there seem to be periods of time when man was better off than he is now. There have been periods referred to as *golden ages*, to which we now look back as if no particular problems existed, or we may select the life of a particular individual, and, in considering the brilliance and idealism of that life, we fail to realize the circumstances in which the individual lived. Among the great of all times, for example, was Socrates of ancient Greece. We read of his life in historical and philosophical textbooks, and are intrigued and inspired by his philosophy and his teachings. The ideals which he taught have benefited mankind, and, throughout the development of Western civilization, they have served as a basis for constructive thought. We today, if not completely familiar with the historical period in which he lived, fail to realize that he too had problems, just as you and I. Actually, the his-

torical circumstances in which he lived were not particularly conducive to his philosophy and to the teachings which he formulated.

Socrates in his younger years lived in what may have been the golden age of Athens—the age of Pericles. This was the Athenian civilization at its height, but Socrates lived to see that civilization fall. In fact, he participated in the wars which brought about its end and led to the period known as the age of tyrants, when Athens was no longer the democratic, cultural city-state that it had been in the past. People were oppressed and restricted in thought and action. Finally, Socrates himself was executed because of his convictions, which had been the product of the ideal age in which he lived during his younger days. Yet Socrates devised a philosophy of life which is still practical today, and in considering his ideals, it is hard to realize that the circumstances under which he lived did not necessarily contribute to the production of his philosophy.

The same principle can apply to the lives of many great men. Jesus lived in a period of turmoil. He lived in a nation which was under the heel of a conqueror, and every individual, whether citizen or not of that country, was under restrictions. Amenhotep IV of Egypt, the traditional founder of the Rosicrucian philosophy, lived under another kind of tension. During his reign, his country was not involved in serious campaigns of war or physical action, but there was an ideological war, in a sense, a constant struggle between him as an idealist and a strongly intrenched priesthood, which was determined to use all events and all resources to achieve their personal and private ends. The life of Amenhotep was, therefore, a life of conflict, yet he evolved what might have been one of the greatest religions of all times, had it contained a popular appeal to the minds of people who followed.

The stream of life is a continual flow. It goes on, and out of it come the lives of individuals who participate in this stream and their history, which is a composite biography of all who ever lived. We cannot as individuals stand and merely watch that stream go



by. We either have to work with it or we are tossed about by its force. Life and being are expressions, in a sense, of a force that is continuous in its functioning, and we are caught in the whirlpool of its manifestation. Whether we like it or not, or whether or not we can control it, our evolvement and growth must take place in terms of that existence. Evolution is a phase of the stream of life. It goes on, physically, mentally, or spiritually. Evolvement is always taking place. Biological forms did not become what they are today in a few years. The change came about over periods of millions of years; and for millions of years in the future, the process will still be going on in some manner and at some place.

The achievements of man are therefore the result of his life in comparison with environment, and not merely an analysis of himself as an isolated entity. Man reflects his environment, and environment in turn becomes a background through which man is expressed. One may overshadow the other. Amenhotep, Socrates, and Jesus stand out as individuals who formed philosophies and ways of life which have affected millions of individuals who have lived since. In remembering their lives as individuals, we forget—or may never have known—the circumstances of their environment, their problems, disappointments, suffering, or their bitterness, which resulted from their contact with environment.

We know only the results of their lives, but we should also know that such results come about in spite of the environment and not necessarily because of it. A man who lived much later than these three, Ralph Waldo Emerson, once pointed out that *now* is a very good time, if we know what to do with it. He was trying to tell us that the great men who have contributed the most to mankind have been those who used their environment, whether or not it was conducive to what they intended to do.

Man certainly has the privilege of altering his environment and using it to the best of his ability, but environment was not made easily flexible. It takes effort and determination to mold environment, but it takes even more effort and determination to mold character, which is developed out of the background of environment. This process constitutes the alchemy of experience. Individual growth depends upon what man decides within himself to undertake. The ideals which a good man upholds, the ideals which he creates and uses for the inspiration of other human beings, provide an impetus for others to evolve and attain a degree of contentment and happiness. The ability of a great man to inspire others is the result of those efforts which he directs toward growth of himself, in spite of the circumstances about him which may not necessarily be conducive to that effort.

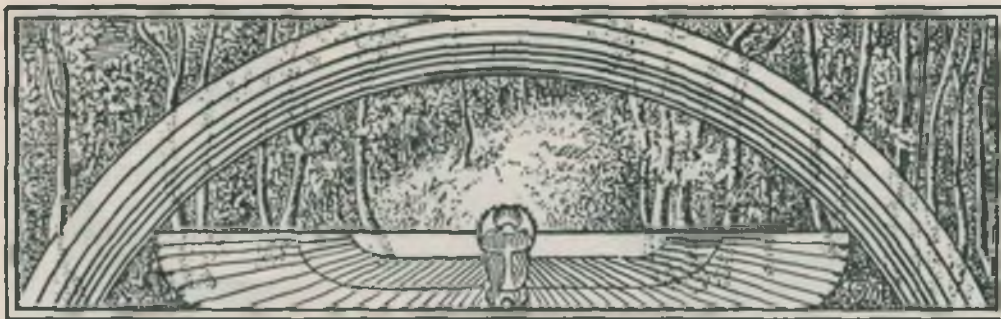
ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Contact Periods are invited to participate in, and report on, the following occasions.

First, mark the *dates given below* on your calendar. Arrange in advance for a few uninterrupted minutes at the given hour. While benefiting yourself, you may also aid the Hierarchy. In reporting to the Imperator, please indicate your key number and the *last monograph* received, as well as your Degree. The Imperator appreciates your thoughtfulness in not including other subject matter as a part of your Hierarchy report.

Thursday, August 23, 1956
8:00 p.m., Pacific Daylight Saving Time

Thursday, November 15, 1956
8:00 p.m., Pacific Standard Time



Practical Idealism

By JEANNETTE M. HERVIN



WHAT is practical idealism? At first consideration, the term seems ambiguous and contradictory. One might say, how can idealism be practical? But practicality has its place, and, indeed, it is wise and necessary to be practical and orderly in our day-to-day living. For does not the universe operate in an orderly manner, according to definite fixed laws, and does not universal attunement depend in part on sensible management of the affairs of daily living?

However, there are many who think of idealism as being a set of principles of a purely esoteric nature, to be considered in that light, but not to be reduced or molded to everyday life. Ideals are constantly set apart as lofty noble tenets, unapplicable to daily existence.

Can we be both practical and idealistic? Can we combine practicality and idealism for everyday use, in a workable way?

While we are here on this material plane, there is much to be done of a practical nature. But beyond this, we must not forget our ideals. Everything we do must ultimately have a basis in idealism.

The ideal life varies with the individual. Some make their ideal of riches and material possessions, others of friendship and love, of a better job, a bigger house, more "things." And many idealize what is popularly known

as "the good life," although this too consists of vague and differing conceptions in their minds.

In all our rushing about, our scheming, our commercialism and materialism, what is fundamentally idealistic?

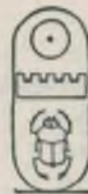
As to material wealth, some will say, "You can't take it with you." But you can take your idealism with you. For if you have worked sincerely toward a worth-while ideal on the practical plane, you can take those efforts with you and also whatever rewards were reaped from them, for use in the next existence. None of them will be lost. There will be a future reason for them and further usefulness. However, they should have played some part, small though it may seem, in assisting mankind as well as yourself.

If, for instance, you can develop and fulfill the ideal of having a better house for yourself and family, the results will consist of a more comfortable and therefore a more satisfied group of people who are happier because they are better-housed.

Nothing is ever lost in the universal plan. Working practically in this existence toward ideals enables one to help himself, both now and in future incarnations.

Ask yourself a few practical questions: What is my ideal? How do I plan to work for it? Could any results become harmful for someone else? Will it in some way, perhaps in a larger view, benefit others as well as me?

Do not think, for example, that be-



cause you are only one of so many millions, that you can do nothing to help the world find peace, and freedom from want and destruction. Your individual efforts are never unrewarded or unrewarding. If you are a humble person in an average position in life, the possibility to be able to work for peace through your own individual aid may seem hopeless.

Let us say your ideal is to work toward peace in the world. One practical way to accomplish this is for you to create around yourself an area of peace and contentment. This comes from within you. Find where you belong. Work to get into that position or place, using the materials at hand on the physical plane, always with the ideal of peace in mind. A person who has attained his own inner contentment radiates peace about him. This radiation affects others. If you can create this within your personal circle, you have begun the steps on a practical basis toward the idealism of world peace. If hundreds of people were to do this, how much closer to peace we would be!

We all can be practical idealists. It is a matter of being open to rearrangement of our thinking, our work, effort, and conduct in that direction. Many of our objectives in life may be not nearly as impossible to attain and accomplish as we imagine them to be.

When you reach for a star—your ideal, do not pick one that is too remote, too far. Instead, find the friendly familiar star in your own orbit, the one that belongs to you, and reach for that one. You will be more likely to grasp it. There may be others to reach for, after you have procured the nearest one. You can obtain the others when you are ready for them, like going across steppingstones, one by one, to get to the opposite shore.

Stick to your own orbit in pursuing your ideal. If you cannot paint with the apparent genius of a Van Gogh or the more subtle and complex one of a Paul Klee, you can still derive and give pleasure by working with water colors or charcoal, perhaps depicting a simple landscape or a view of the mountains that pleased your taste or caught your fancy.

Genius, for the most part, represents usually the accumulated result of many incarnations of effort and work, which started with a simple ideal, labored for on the practical plane.

We must have ideals, but they must be the kind that can be applied practically. Otherwise, the causes and endeavors are useless and can have no real tangible results.

Idealism, then, can be and should be practical. It is vain to have ideals and merely to keep them in mind. First, the ideal must be brought to consciousness. It has to be formulated, definitely and concretely. Then, when it is clear and well-visualized, it is ready to be made to come true. This is done by one's being practical on the material plane. To make your ideal come true, no matter what it is, means work. The effort alone will be rewarding, and will teach you much that is incidental to actual accomplishment. Merely to hold the ideal in mind, talking about it now and then, without an attempt toward putting it into practice, is wasteful dreaming.

Practical idealism is a way of life, a way to help with the work of the world. Benjamin Franklin, as a very young man, set himself certain goals to achieve; and he swayed but little from those goals. He had ideals. And he worked for them, on the material plane, in his printing plants, in his experiments with electricity, and even, in planning a street-cleaning system. Continually, he put forth and developed his ideals toward a practical purpose, and all of his many accomplishments were for mankind's benefit.

You do not have to be a Franklin to bring your own ideals to fulfillment. Do not forget that, in spite of the greatness that became his through a long life of achievement, his beginnings were exceedingly humble, and his early ideals simple and practical.

Begin now to analyze your ideal. Believe that it can be brought to realization. Then, find and use what is available in your material existence to procure it. If you are in harmony with the universe, sincere in purpose, and are endeavoring by your practical idealism to help others as well as yourself, you will be able to bring your aims to positive accomplishment.



Persecution in Our Times

From the periodical *Between the Lines*, a nondenominational, nonpartisan publication, the March 1956 issue.



DETAILS of the Catholic-incited massacre last October of at least eleven members of a Protestant congregation in El Meta in southern Colombia have only recently been verified by the interdenominational organization of Protestant missions in South America, represented in Washington by the National Association of Evangelicals. The American missionary reporting the massacre is still in a Bogota hospital recovering from a double skull fracture received when he was beaten by four policemen.

Word has also been received of the burning of a Protestant church in Aguachuca, southern Colombia, last December. Shortly before the attack, a Roman Catholic priest had demanded that the people do something about the Protestants. A week after the destruction, members of the church gathered in its ruins for a baptism and communion service, and kneeling in the ashes they prayed for the salvation of those who, in misguided zeal, wrecked their sanctuary.

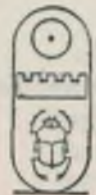
The executive secretary of the National Assn. of Evangelicals in Washington has requested that our State Department "do everything in its power to bring a speedy end to the vicious anti-Protestant sentiment which causes such incidents."

In a dispatch published in the N. Y.

Times Jan. 24, the Times correspondent in the area, Tad Szulc, states that the growing pressures against Protestants "is a methodical campaign openly directed by the Colombian Roman hierarchy, abetted by the Government." Their obvious aim is "the eradication of Protestantism in a country of 12 million inhabitants of whom only 25,000 are Protestants." The Times correspondent emphasized that the keynote of the campaign centers in the Catholic effort to "equate Protestantism with communism."

The Times summarized the killings and beatings of Colombian Protestants; the assaults on missionaries, most of whom are U. S. citizens; the burning of churches; the closing of schools run by U. S. Protestant missions and "legal chicanery on every level." Incomplete data from the Colombian Evangelical Confederation give the following figures for '55: 11 persons dead (bringing the total since '48 to 55 persons killed); 23 persons injured; seven churches burned, bringing the total since '48 to 46; 12 churches closed; 181 primary schools operated by missions, closed; and 82 Protestant Colombians jailed for varying terms.

Protestant spokesmen in Bogota are quoted as finding the pressures increasing, the campaign "becoming more and more methodical and better organized," although there was less actual violence last year than in previous years. The violent acts, according to impartial re-



ports, occur in interior towns where Catholic priests are the highest local authorities and are said to incite the population against Protestants. In Bogota and other cities, *the pressures are more subtle*. For example, since last October, missionaries have been unable to get entrance visas. British Presbyterians in Bogota have been waiting a year for a permit to build their own church, meanwhile they worship in a church owned by a Colombian congregation. In Bucaramanga, the U. S. and British Protestant congregation have been permitted to tear down its old church but the license to erect a new one has been held up indefinitely. A decree prohibiting "proselytizing" by Protestants in Colombia has been passed by the Education Ministry—in other words, it's against the law to win converts, although thousands of nominal Catholics are openly resentful of the church and never attend mass.

Pressure against Protestant schools is severe. The main target at present is the Colegio Americano in Bogota, and its two provincial affiliates, operated by the Presbyterian Church in the U. S. A. (Northern). Established in 1869, this school teaches pupils of all religions on a non-denominational basis, yet it is now under attack by both the Government and the Catholic hierarchy.

First, the Education Ministry threatened to withdraw recognition from the college unless it abandoned coeducational classes which the Catholics described as "immoral." The school complied with this demand by placing the girl students upstairs and the boys downstairs. Then the Ministry ordered that Catholic religious instruction be provided for Catholic students. Since this apparently meant a Catholic priest on the premises, the school decided not to accept Catholic students. The Education Ministry immediately accused the school of discrimination and of violating the Constitution. Catholic Action chapters soon began to distribute leaflets warning that parents allowing their children to attend any Protestant school

faced excommunication. Despite these pressures, the school's 1956 academic year has its full enrollment of 600 pupils.

The Colombian Government discourages violence, but is admitted to be helpless against "incitement by priests." The N. Y. Times reporter adds, "Otherwise, neither the Government of President Rojas nor the Church hierarchy hide their determination to fight Protestantism."

The significance of this situation arises out of the close association that the Latin-American hierarchy has with the American hierarchy in all Hemispheric church matters, also in that all policies formulated by any section of the hierarchy must either emanate in Rome or be closely correlated with policies established by the Vatican. This chain of authority within the church is beyond dispute. Persecution of Protestants in Spain has been long standing, and persecution of Protestants frequently flares in Mexico and many other parts of Latin America and in Rome itself, home of the Vatican.

Even in the U. S. just within the past month, there have been incidents that cause concern. The Ministers Association of Ipswich, S. D., invited Rev. Angelo LoVollo, former Catholic priest and now an ordained Protestant minister, to speak in their community. Letters to the pastors and to the local papers threatened violence if the former priest were permitted to appear. After one of Rev. LoVollo's addresses, some Catholic parishioners attempted to assault him but were prevented from doing so by the intervention of friends, by the more restrained members of the Catholic group and by police.

Certain members of the North American hierarchy have courageously disowned the persecution of Protestants as unworthy of Catholic principles. Who is gaining ascendancy, the few brave individual members of the American hierarchy — or the dogmatists who preach intolerance?

**The
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SHARE YOUR COPY

After you have finished reading your copy of the *Rosicrucian Digest*, lend it to a friend. Refer him to an article which is related to some subject of current popular interest. He will enjoy another viewpoint or approach to the subject.



IN 1955, Artist's Gallery of New York City celebrated its twentieth anniversary rather uniquely. Its director Hugh Stix asked its friends, many of them former exhibitors, to submit black and whites of 8½" x 11" size on the theme "Man and Woman" to be exhibited together, with no signatures. Over 200 artists in both the United States and Europe responded, and so successful was the result that the American Federation of Arts arranged to circulate the collection under the title "Graphic Gala."

Through the interest of the Rosicrucian Art Gallery, this unique collection was brought to San Jose during April. Both expert and layman found the show challenging. The very idea is intriguing: Two hundred artists hiding their identities, commenting briefly on the single theme, "Man and Woman." Without any names getting in the way and knowing the subject matter, the viewer was left on his own to evaluate the comments. It was a situation recalling Ragineau and his Poetic Pastry Shop depicted by Rostand in *Cyrano de Bergerac* where the pastries were wrapped in papers on which Ragineau's poetic effusions were written. If one didn't fancy the poetry, he could always content himself with the pastry! In this exhibit, if one could not accommodate his artistic taste to the varied fare, he could, nonetheless, titillate his palate mentally with the psychological variations on the theme.

The exhibit ran the full scale from the classic and traditional to the *avant-garde* and the nonobjective. A more basic or universal theme and one with more general appeal could not be

found, for man and woman are symbols of the great duality existing in nature. Whether one thinks in terms of classic legend, Biblical allegory, biologic or mechanic fact, the *A* and *B* exist in all their rich interdependency. Amazing, too, that it can be graphically stated as meaningfully in one form as another—be that form angular, one of distortion, nonobjective or curvilinear and classical.

This symposium is one for the layman, the artist, the psychologist, the philosopher—and for the man and woman, too.

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A new and striking cover appeared on the March bulletin of Alden Lodge, Caracas, Venezuela. Inside, two photographs of the incoming and outgoing Masters appeared. Frater Miguel A. P. Gausserand is this year's Master; and Frater Sergio Sanfeliz Rea served last year. Many readers outside Caracas will recall Señor Sanfeliz who attended RCU a session or two back.

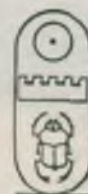
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Buenos Aires Chapter, Argentina, this year issued its first official bulletin. In May 1955, the Chapter's reorganization took place. Its successful struggle to surmount past disappointments and difficulties is symbolized in its attractive bulletin cover.

* * *

The bulletin of Tell-El-Amarna Lodge of Santiago, Chile, some months back carried the story of a caravan journey of fratres and sorores to the University of Chile for the purpose of visiting the Astronomical Observatory there. Arranged by Frater Rodolfo Núñez Durán, the venture proved instructive and worthwhile, and it is hoped that it may be repeated.

* * *



Through the kindness of Frater T. A. Faneye, senior technical officer of the Nigerian Broadcasting Service, newspapers completely covering the recent tour of Queen Elizabeth have reached Rosicrucian Park. In addition, Frater Faneye also sent several issues of the quarterly magazine *Nigeria*, which in picture and story sets forth the new and old of this amazing country.

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As an aid to parents of small children during Convention, the Child Care Program inaugurated last year will be available again this year from Monday through Friday of Convention week. Care will be given from 9 to 12 in the mornings and from 1 to 5 in the afternoons. Midmorning and midafternoon snacks will be provided but the parents are expected to look after their children during the lunch hour. A weekly rate of \$12.50 for this service will be charged although a day-by-day arrangement is possible.

As was the case last year, the Child Care Program will be on Chapman Street directly across from Rosicrucian Park. Frater and Soror Joseph Muttkowski will again supervise this activity. Complete information to be had at Registration or Information desks.

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"Know all men by these Presents" that Frater Erwin W. E. Watermeyer, of the Technical Department—by virtue of the power vested in his 1953 Harley Davidson "74" OHV, as well as that resting in nature—has entered the lists in the company of modern Knights of the Road to engage in deeds of derring-do and sheer enjoyment astride the two-wheeler. In fuller explanation whereof the following paragraph is offered, it having originally appeared as part of a longer article in the Milwaukee, Wisconsin, *Sentinel*:

"To understand the motorcycle rider you have to know that he is sort of a modern cowboy, a lover of the wide-open spaces and like all good cowboys is proud of his mount. He is something of an exhibitionist and enjoys ornamenting his clothing and saddlebags with chrome just as the cowboy once did with silver. And while the cowboy had his blanket lashed behind him on the saddle, the cyclist has a waterpoof sleeping bag. And instead of a six-gun, he carries a camera."

A hearty salvo for E.W.E.W. Hip! Hip!

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Late in April, Soror Diana Bovée Salyer, whose *Digest* covers have long been familiar to Rosicrucians and others, arrived in Rosicrucian Park to superintend some refurbishing of outside murals. While here, Soror Salyer also decorated the sets for this year's Convention Allegory.

* * *

Another visitor—this time somewhat threatening—has been abroad in Rosicrucian Park. It is a sandblasting apparatus which is readying the buildings for new coats of paint. Thoroughly efficient and no respecter of persons, this contraption has blown sand into offices high and low and has sent Park employees scurrying in relays in all directions to avoid the dust and noise. Let no one belittle the experience. The classic warning of Edward Young is all too true:

*Think naught a trifle, though it small appear,
Small sands the mountain, moments make the year.*

This department humbly requests a sturdy camel that he may ride to some fresh oasis before his echoes, growing feebler, are altogether stilled.

OUR NEW COVER

A visitor to cities of the Near East—Damascus, Beirut, and Cairo, as well as to the cities of North Africa—will see many scenes similar to that shown on our cover. The towering minarets, the crenelated roof tops, seem little changed by the passing of centuries. As one looks into the scene executed by our staff artist, Diana Bovée Salyer, one can almost hear the musical chanting of the muezzin as he calls the faithful to prayer from his lofty perch in one of the minarets.

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VISTA OF THE PAST

A view through the window of the massive fortress-castle erected by the son of Christopher Columbus in what is now the flourishing Ciudad Trujillo, Dominican Republic. The huge stones form walls of excellent masonry, in places several feet in thickness. The structure, partially destroyed, is grim and blackened by the conflagration to which it had been exposed during past turbulence. The Island of San Domingo, on which it stands, was one of those discovered by Columbus upon his first journey to the West in 1492. The site is now a historical monument visited by thousands of persons annually.

(Photo by AMORC)



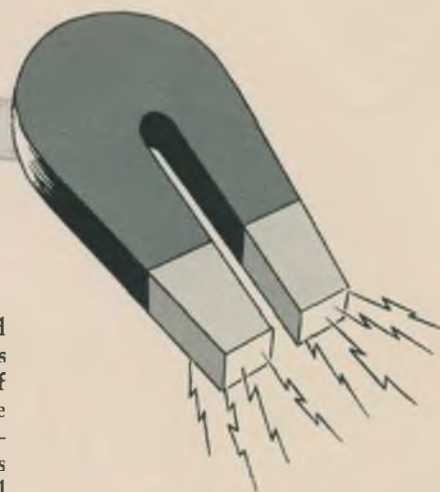
The PASSION of MATTER!

The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and Attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

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AMORC, Muenchen 33, Schliessfach 33.

GUATEMALA

Guatemala: Zama Chapter, Logia Masonica, 6 Ave. A, 4-51. Francisco Velarde R., Master, 3 C. 4-06.

HAITI

Port-au-Prince: Martinez de Pasqually Chapter, Maison Monnin et Bauduy, Grand Rue. Marcellus Paul, Master, B.P. 941.

HOLLAND

Den Haag:* (The Hague) De Rozekruisers Orde, Groot-Loge der Nederlanden. H. Th. Verkerk Pistorius, Acting Grand Master, Postbus 2016.

HONDURAS

San Pedro Sula: San Pedro Sula Chapter, Hotel Roma, Primera Ave. Sur. Ildefonso Orellana, Master, % Sastreria El Tipo.

INDIA

Bombay: Bombay Pronaos, Fali J. Shroff, Master, Taj Bldg., 30-B Gowalla Tank Rd.

INDONESIA

Jakarta: Grand Lodge of AMORC, Tjia Von Tjan, Grand Master, Menteng Raya 24E.

ITALY

Rome: Grand Lodge of AMORC, Giuseppe Casara, Jr., Grand Master, Via Sistina 4.

MEXICO

Ciudad Juárez, Chih.: Juárez Pronaos, Mario Fuentes M., Master, Calle Anahuac Nte. 257.

Mexico, D. F.:* Quetzalcoatl Lodge, Calle de Merida 105, Graciela R. Maldonado, Master, San Carlos 35, Villa Obregón 20.

Monterrey, N. L.: Monterrey Chapter, Calle Doblado 622 Norte. A. Sanchez P., Master, Padre Mier Pte. 653.

Tampico: Tampico Pronaos, L. Garcia, Master, Aurora 118 Sur.

NETHERLANDS WEST INDIES

Curacao: Curacao Pronaos, Lauriston M. Barnett, Master, Cas Coraweg 113.

St. Nicolaas, Aruba: Aruba Chapter, 320 Bernard St., Box 254, George E. Sandiford, Master, San Nicholas, V. N. 53.

NEW ZEALAND

Auckland: Auckland Chapter, 156 Grafton Rd. John O. Anderson, Master, % G. S. Russell, 266 Jervois Rd., Herne Bay.

Christchurch: Christchurch Pronaos, A. Leo Leghorn, Master, 173 Geraldine St., St. Albans N. 1.

Hastings: Hastings Pronaos, Ralph T. Morse, Master, St. Andrews Rd., Havelock North, N. Z.

Wellington: Wellington Chapter, 54-56 Cuba St. Lionel Bent, Master, 21-A The Parade, Pakakari, N. Z.

NICARAGUA

Managua: Managua Pronaos, J. M. Robleto G., Master, 4 Ave. S.O. 533, E. 1 Callejon S.O. y 5 Calle.

NORTHERN IRELAND

Belfast: Belfast Pronaos, N. I. Brown, Master, 76 Maryville Park.

PANAMA

Colon: Colon Pronaos, Frank M. Best, Master, Box 1049.

Panama: Panama Chapter, Logia Masonica de Panama, Alfredo G. de Paredes, Master, Calle 14, 8-35.

PERU

Lima: AMORC Chapter, Plateros de San Pedro 126, Anna de Moser, Master, Casilla 1981, Miraflores.

PUERTO RICO

Arecibo: Arecibo Pronaos, Francisco S. de Jesus, Master, Box 455.

Ponce: Ponce Chapter, 65 Hostos Ave. Luis Justiniano, Master, Apartado 202.

San Juan: Luz de AMORC Chapter, Ponce de Leon Ave. 1658, Stop 24, Santurce, Miguel Angel M. Segul, Master, Carretera Insular 12, Urb. F. Roosevelt, Hato Rey, P.R.

SCOTLAND

Glasgow: Saint Andrew Chapter, Toc H, Buchanan St. A. R. Nicol, Master, 57 Kingshurst Ave., Kings Park.

SOUTH AFRICA

Cape Town: Good Hope Chapter, Oddfellows Hall, 86 Plein St. Robert Laurence Emmett, Master, Box 3973.

Durban: Durban Pronaos, M. G. Smith, Master, 52 Cherry Ave., Overport.

Johannesburg: Southern Cross Chapter, Rand Women's Club, Jeppe & Joubert Sts. P.O. Box 2417, T. R. Truter, Master, Box 184, Vereeniging, Trans., S.A.

Pretoria: Pretoria Pronaos, H. A. Stelling, Master, Box 1344.

SWEDEN

Skelderviken:* Grand Lodge of Sweden, Alb. Roimer, Grand Master, Box 30.

Stockholm: Achnaton Chapter, A. Schumburg, Deputy Grand Master, Eriksbergsgatan 20.

SWITZERLAND

Zurich: Zurich Pronaos, Willy Staepel, Master, Seestrasse 426.

URUGUAY

Montevideo: Titulal Chapter, Ave. Millan 2638, Alejo Genoves, Master, Estanislao Vega 3284.

VENEZUELA

Barquisimeto: Barquisimeto Chapter, Ave. 20, No. 75, Apartado 64, Joaquin Ortiz, Master, Calle 25 No. 28.

Caracas:* Alden Lodge, Calle Norte 11, Miguel A. P. Gausserand, Master, Calle Real 14, El Valle.

Maracaibo: Cent Chapter, Calle Belloso 9-B, 27, Ernestina M. de Ortis, Master, Ave. Sucre 55, Apartado 95.

(*Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

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